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(82) grove. According to custom, we should kill a bull here at the same time as one is killed at Lubaga. A messenger from there finds us eating. That was the custom when the chiefs were really chiefs. Now we neglect the rituals. Mwakinisya (111) cut a ripe banana stem for us, but now the bananas are rotting in the homesteads without ripening [owing to our failure to sacrifice]. If our fathers did not sleep they sacrificed cattle, but if we do not sleep we merely offer beer.

Then Kasitile recalled the quarrel between the men of Mwaipopo (116) and those of Lubaga.

Why did you insult Mwakinisya (111) saying 'What remains of your power?' When we built the Court House in Mwaipopo's country, Mwakinisya's men came to help, and some advised that a beast should be sent to Lubaga to seek blessing on the Court, but others said: 'What use is Lubaga?' . . . Mwakinisya cut a banana stem for us and said 'Seek another cow oh thou Mwakagile' (59, i.e. identifying Kasitile with the grandfather of the chief Mwaipopo whom he represented).

This, however, was an invention of Kasitile's. He continued: 'I, Kasitile, have seen a sacrifice at the grove of Mwaijonga (82) twice, at that of Mwaipopo (115) once, and at that of Mwakalinde (117) once, but at Lubaga Kyala has received us frequently.' To which Mwambuputa replied: 'Yes, Kyala has helped us.'

Under pressure from Kasitile and the other priests of his chiefdom Mwaipopo did eventually provide a cow for sacrifice at the grove of his father Mwaijonga (82) but the description of that ritual is deferred to a later chapter.

A fundamental conception in Nyakyusa religion is that the proper working of the natural order depends upon harmony of the social order; on proper co-operation between the 'divine king' and his 'sons' the chiefs, between priests and chiefs, and between them and the whole community. If the Lwembe or a rain-maker is offended, that causes drought or flood in the area of his influence. When there is heavy rain in Selya it is said, 'There is anger at Lubaga' or 'There is anger at Lwembe's place'. Mwaipopo II (78) talking of how angry he had been over an insult remarked, 'Had it been the wet season there would have been a torrent of rain.'

And not only does quarrelling between chiefs and priests bring public misfortune; it reacts upon their own health. Here Kasitile linked his ill-health with the quarrel between Mwakinisya (111) of Lubaga and the men of Mwaipopo (116) over the Court, and Mwaipopo's failure to provide cattle for sacrifice has just been